

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 21.

NEW-HAVEN, OCTOBER 19, 1816.

VOL. I.

FOREIGN INTELLIGENCE.

Extracts from the Report of the 22d General Meeting of the (London Missionary Society.

(Continued from page 308.)

GREAT NAMAQUA COUNTRY.

KLIP FOUNTAIN,

(About two days journey north of the Great River, and not far from the former station called Warm Bath.)

Mr. Schmelen, on his return from the Damarara country, which he went to explore, fell in with a krall of Nam-aquas, some of whom had formerly resided at the Warm Bath. At first they were greatly alarmed at the appearance of himself and his people, and hid themselves behind the rocks and bushes, being apprehensive of the approach of Africaner, whose name was terrific throughout all that country. But finding that it was a peaceful Missionary who had arrived, they expressed the highest degree of joy; and having heard him preach, they, with Flemerius their chief, at their head, earnestly entreated him to continue among them. Mr. Schmelen would have declined this, as he wished to begin a mission elsewhere; but the people would take no denial; they would not suffer him to leave them; they detained him almost by force; he was therefore constrained to abide with them, and his compliance filled their hearts with joy.

It was not long before he also had reason to rejoice in this determination. Many persons received the word, accompanied by the power of the Holy Spirit. A concern about religion became general; and when the last account came away, he had baptised twenty persons on a credible profession of their faith in Jesus.

The business of civilization, the con-

stant concomitant of evangelical religion, immediately commenced. The Missionary began a school, in which he had soon 140 children, who learned to read and write; but having no paper, a sheepskin was substituted, on which fine sand was spread, and a reed served the purpose of a pen. The particulars of the awakenings here, are some of the most remarkable that have occurred in our knowledge.

It is absolutely necessary that another Missionary should be sent to the help of Mr. Schmelen as soon as possible.

AFRICANER'S KRALL.

Seldom have the Directors had occasion to record circumstances so remarkable as those which have occurred at this place. Every member of the Society will recollect the dispersion of the people who resided at Warm Bath, which was at that time one of our most flourishing stations. The terror of Africaner's name put a period, for a season, to our pleasing expectations concerning that congregation.

When Mr. Campbell was in Africa, he conceived that the heart of Africaner might possibly be won by that kindness which the gospel recommends even towards an enemy. He therefore wrote a conciliatory letter to him, accompanied with a present. But, for a long time, no man could be found hardy enough to venture to Africaner's krall to present it. At length the letter reached his hands, and its contents were soon after seconded by a visit from our late most excellent Missionary, Mr. Christian Albrecht. Peace was happily established; and Africaner not only consented that a Missionary should come, but was very desirous of it, and pleaded Mr. Campbell's promise of sending one.

Mr. Ebner, our Missionary at Pella, (so called, because it proved a refuge

to the dispersed from Warm Bath; like the ancient Pella to the fugitive Christians from Jerusalem,) judging that it was a very important duty to endeavour to maintain peace with Africaner, by residing with him; and that it might lead eventually to the re-establishment of the mission at the Warm Bath, and the formation of other settlements in the country, felt inclined to remove to Africaner's place, though not without great inconvenience, and perhaps risk. He proposed it therefore to his congregation, who, though strongly attached to their minister, generously gave him up on this urgent occasion. Mr. Ebner accordingly removed; and he had soon cause to be thankful. The people of the krall received him joyfully; they have attended his ministry with affection; many seem to be seriously impressed; and among fourteen persons whom he has baptised, are two sons of Africaner. That chief himself expresses contrition on account of the enormities of his past life, and a hope in the mercy of God through Jesus Christ.

PELLA,

In the South (or little) Namaqua country.

At this place, it may be truly said, the word of the Lord has had free course, and has been glorified. Here Mr. Albrecht and Mr. Ebner laboured with great success. In a letter, dated May 24, 1815, Mr. Ebner says, "You will rejoice with me when you hear of the conversion of so many sinners, who fly in great numbers to our beloved Jesus, like doves to their windows. O could you witness the earnest desires of these poor people to be saved from their sins by Christ; could you hear our people, old and young, how earnestly they pray behind the bushes, your hearts would not only rejoice, but you would be ready to take out all your Bank notes uncounted, and throw them into the Missionary treasury." More than fifty persons have been added to the church, and there appears to be a general concern among the

people both old and young. Several native teachers have been recommended and sent out in different directions to Warm Bath, Steinkopff, and other places.

But here, again, our joy is checked by the recollection of another heavy loss, sustained by the death of our most beloved and excellent Missionary, Mr. Christian Albrecht. His health had, for a long time, been in a declining state; and it was thought expedient that he should repair to Cape Town for medical advice. He accordingly came; and in a few days after his arrival, while engaged in forwarding the brethren for Latakkoo, and when in the act of writing a letter on the Society's business, he fell down in his chamber and expired. His remains were deposited by the side of our venerated Van der Kemp. Mr. Read, in a letter on this subject, says, "Late events in Africa have been both glorious and grievous. The Lord has graciously succeeded the labours of the Society, by their Missionaries, in a signal manner. New trophies have been given to Immanuel, which will be treasured up in heaven, and be unto him for an everlasting name. But death, as if envious at the progress of the Missionaries, is cutting off our dear brethren, one after another. O that the Lord would sheath his sword, and spare the residue!"

"The loss of brother Albrecht is great indeed; for I scarcely knew his equal. His chief excellencies were, a burning zeal for the conversion of the heathen, ardent love to their souls; and self-denial, in a very high degree; and these are the chief qualifications requisite for Missionaries in Africa."

The station at Pella, thus deprived of both its Missionaries, will now be supplied by Mr. Bartlett, a Missionary accepted in Africa, and Mr. Marquard of Holland, who lately arrived at the Cape.

It is here proper to mention that the brethren Evans, Barker, Williams and Hamilton, intended for the mission at Latakkoo, after staying a while at the Cape, proceeded by High Krall

to Bethelsdorp, where they were most kindly received; two of these Missionaries, with their wives, have since gone forward to Griqua Town, and will be followed by Mr. Barker, accompanied, we trust, by Mr. Read, who intends, on his way, to introduce Williams and Tzaatzoo to the Caffres. Our hearts go with them all crying—"Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity."

BRITISH AND FOREIGN BIBLE SOCIETY.

TWELFTH REPORT.

I. Foreign Department.

Continued from p. 310.

14. The *Thuringian* Bible Society, at Erfurt, has obtained the formal sanction of the Government. It has planted an Auxiliary at Eisenack; and its proceedings in general meet with great encouragement. A similar society has also been established at Eichsfeld, with a branch at Nordhausen.

15. The organization of the *Danish* Bible Society was fully completed in November last, when Count Schimmelman was elected President, and the venerable Bishop Munter, and the President and the First Deputy of the Chancery were nominated Vice-Presidents. An auxiliary society has been established in Sleswick Holstein, with the sanction of his Danish Majesty, to which 300*l.* have been presented. One of the first works determined on, was to print the Gospel of St. Matthew in the Faroese language, a dialect of the ancient Icelandic, in which no part of the Scriptures has yet been published.

16. To render permanent the advantages conferred on *Iceland* by his visit, Mr. Henderson, previous to his departure, adopted preparatory steps for the establishment of a Bible Society; the foundation of which was laid at the annual meeting of the Synod, under the patronage of the highest civil and ecclesiastical authorities. The want of the Scriptures in Iceland had been extreme: it was

deeply felt and lamented by the people; but their sorrow has been turned into joy; and there is perhaps no part of the world to which the Society has extended its aid, where it has been more cordially welcomed, and more gratefully acknowledged.

17. In *Sweden*, it has been computed, on good grounds, that previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that no fewer than 400,000 families in that kingdom were destitute of this treasure. These wants have already been in some measure relieved; and every disposition prevails in that country to supply them effectually.

The Deputies from the clergy at the Diet of 1815, published an Address to their brethren, enjoining them to promote the circulation of the Scriptures, and strongly recommending the Swedish Bible Society to their attention. Every exertion is used in printing the Scriptures; and a large distribution of them has been made in Stockholm, particularly among the military stationed there. The Commander of the Stockholm squadron of the galley fleet, had adopted some excellent regulations respecting the reading of the Bible by the seamen. The Auxiliary Societies are all active within their respective circles. The Bishops of Gothenburg and Westeras have been particularly zealous. A sum of 600*l.* has been presented to the Swedish Society and its auxiliaries.

A new Auxiliary Bible Society has been formed at *Lund*, in *Scania*, under the Presidency of the Bishop, who is also Vice-Chancellor of the University at Lund. This is an important station. The Archbishop of Upsala has also expressed his wish to form a Bible Society in that place; and the Committee have most readily encouraged it by the promise of 300*l.* to assist its operations.

The *Swedish* Bible Society has not only the patronage of the King, but that of the Crown Prince, who has been a most liberal contributor to it,

and has promised a considerable donation towards the establishment of a Bible Society in Norway.

18. Of the 13 editions of the Scriptures, in whole or in part, printing in *Russia*, at the period of the last general meeting, eight have been completed, the remainder are in progress, and some nearly finished; making altogether, at least, 110,000 copies, now actually in the press. The Gospel of St. Matthew, in *Calmuc*, translated and printed at the charge of the British Society, was the first book ever printed in that language. It has proved most acceptable to the *Calmucs*, and the language has been pronounced excellent. Among the new editions printing in *Russia*, are the New Testament in the language of *Moldavia*, a dialect of the modern Greek; the Gospel of St. Luke, in the *Tartar* dialect, under the care of the Missionaries at *Astrachan*, who have removed from *Karass* to that place; and the New Testament in the *Samogitian* dialect. The *Samogitians* were not converted to the Christian religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of *Samogitia*, who had resolved to print 1000 copies of it, at *Wilna*, at his own expense. This edition is extended by the liberality of the Committee at *St. Petersburg*, to 5000 copies; and the Committee have given 250*l.* towards it.

Branch establishments have been formed at *Astrachan*, *Theodosia* and *Haskof*; of these, the two former appear admirably calculated for the extensive circulation of the Scriptures. From *Astrachan*, which is the seat of a Bishop who is Vice-President of the Society there, they may be distributed in *Persia*, *Georgia*, and the countries to the east of the *Caspian*. *Theodosia*, or *Kappa*, is a seaport town of the *Crimea*; and the new Society there proposes, in its operations to embrace the whole of that peninsula, and in general the countries lying on the shores of the *Black Sea*, without any

assigned limitation; it may, by the blessing of God, prove the means of re-kindling the Christian flame among the churches of *Asia Minor*. The committee have encouraged the exertions of the *Theodosian Society* by a grant of 500*l.*

The Committee of the *Russian Bible Society* have authorised Mr. *Plunkerton* to make a tour through the southern provinces of the *Russian empire*, for the purpose of promoting the great object of their institution. For this purpose he was to be provided with recommendatory letters, from the President of the *Russian Bible Society*, in the name of the Committee, to the Bishops and Governors of the different provinces.

The Emperor of *Russia*, who has evinced an undeviating attachment to the *Russian Bible Society*, has recommended to the Holy Synod, through Prince *Galitzin*, to procure a translation of the Bible into the modern *Russian*. His Majesty had observed, that while the Society was supplying all the nations in *Russia* with the Scriptures, the *Russians* themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a foreign tongue: for, the translation of the *Slavonian Bible* having been made in the ninth century, the language of it differs more from the modern *Russian*, than *Wickliff's* translation of the Bible from the modern *English* version. The holy Synod unanimously adopted the recommendation of His Majesty; and it was resolved that the Scriptures should be translated into the *Russian* language, under the superintendence of the *Spiritual Academy*; and that the translation should be revised by the most learned of the Clergy, and afterwards published by the *Russian Bible Society*, in two columns, *Slavonian* and *Russian*. The idea of this noble work is the pure suggestion of his Imperial Majesty; and the *Russian Bible* will remain an imperishable memorial, both of his piety, and of his paternal solicitude for the welfare of his subjects.

In addition to former grants, the Committee have presented the Russian Bible Society with 1000*l*. They have also voted to the Auxiliaries at Mittau, Rigu, Reval and Arensburg in the Island of Oesel, severally, the sum of 500*l*. to assist them to publish editions of the whole Bible, in the Lettish and Estlandish dialects: the sum of 300*l*. has also been granted to the Finnish Bible Society at Abo, for a stereotype Finnish New Testament.

19. A Bible Society has been established at *Strasburg*, which has been assisted with 500*l*. At *Paris*, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, and an edition of 6000 is now in the press, making a total of 13,000 copies.

20. The situation of Malta has long been found convenient for accomplishing the purpose of the Society in various directions, especially in the Grecian islands and the Levant, and particularly for supplying commanders of vessels with copies of the Scriptures, for distribution on their respective voyages. The repository there is kept regularly supplied.

21. The Rev. Mr. Lindsay has also transmitted a letter from Mr. Rich, the East India Company's Resident at *Bagdad*, containing important intelligence respecting the Christians in that Pashalik. They consist of Armenians, Syrians, and Chaldeans; some of whom adhere to their ancient faith, while many are become Roman Catholics; but all are in want of the Scriptures, and even the poorer classes are stated to be fond of reading them. A small number of Armenian Testaments and Arabic Bibles were presented by Mr. L. to Mr. Rich, for distribution.

In short, the Committee have neglected no opportunity of distributing the Scriptures, where this could be done with beneficial effect; proportioning the assistance to the exigencies of the case, and the other claims on the Society's benevolence.

22. Last year the number of Bible Societies within the United States of America amounted to sixty-nine. The Sixth Report of the New-York Bible Society, in December, specifies one hundred and two. By later intelligence, it appears that their number has increased to one hundred and fifteen, among which is an "African Bible Society," recently established in Philadelphia.

The harmony which pervades the Societies in the Western Continent is as conspicuous as their zeal. Of their continued regard for the British and Foreign Bible Society, the proofs are satisfactory and abundant. The same effects have resulted from these Institutions in America, as in other parts of the world: their inquiries have brought to light the spiritual necessities of Christians, with respect to the holy Scriptures, in a degree far beyond what was supposed to have been the case, and has excited a cordial disposition to co-operate for their relief.

The Philadelphia Bible Society, by the liberality of individuals and the contributions of sister Societies, has been enabled to print an edition of 6000 French Testaments, for the accommodation principally of Louisiana; and the Committee have sent thither a large supply of the Scriptures in the Spanish and French languages. They have also granted to the New-York Bible Society, 200*l*. in aid of a set of stereotype plates for an English Bible.

The Committee of the Bible Society of Massachusetts have respectfully declined the proposal made to them of accepting, for their own use, the Bibles and Testaments originally destined for the Cape of Good Hope, and which they had generously redeemed from capture.

Several Bible Associations have been formed at Philadelphia, New-York, and in other parts of North America.

The following is an extract from the Report of the Bible Society in Virginia:

"But now there is universal peace

At His bidding, who rules the hearts of men, and turns them whithersoever he will, the storm has ceased, and there is a great calm. This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation the kingdom of darkness. The providence of God calls them to this work. Kings, according to the prediction of the prophet, have become nursing fathers and Queens nursing mothers to the church of Christ. And, considering what has recently been accomplished, it is not chimerical to hope, that the Earth, instead of presenting before Heaven a scene of violence and bloodshed, will exhibit the human race, through the grace of the Gospel, rising from the ruins of the fall, assuming again the likeness and image of God, and humbly walking in the steps of Him who went about doing good."

23. In the British part of America, the Nova Scotia Bible Society at Halifax, which has 14 Branch Societies connected with it, appears to be proceeding with great vigor and success. Of this Society, his Excellency Sir J. C. Sherbrooke, Governor in chief, is the President. It appears from their Report, that "the want of Bibles was found to be greater than had been imagined." The contributions to the Nova Scotia Bible Society have been liberal (amounting to 400*l.*) and the Committee have not been backward in furnishing it with the holy Scriptures for the inhabitants.

24. Some Dutch Bibles and Testaments sent to Surinam, in S. America, found a ready sale. The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues. The Committee have directed a farther consignment to the same place, for sale or gratuitous distribution.

25. In Labrador, in the Autumn of 1814, the Gospels of St. Matthew, Mark, and Luke, were solemnly dis-

tributed among those of the Esquimaux who could read well, of whom the number is considerable; and were accepted with delight and gratitude. The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Romans, and the first Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

26. The Appendix exhibits some interesting details relating to the distribution of the Scriptures in the West Indies.

27. To St. Domingo, a large assortment of French Testaments has been sent for distribution—not only to that part which is under the authority of President Petion, but to that where the authority of Christophe is established; and the Committee are proceeding, in consequence of a request from the latter, to print the N. Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

28. To Newfoundland a considerable number of English Bibles, and English and Irish Testaments, have been sent for sale or gratuitous distribution.

29. The Committee have sent a supply of 200 Dutch Bibles, and an equal number of Testaments, for the use of Christian Hottentots at Bethelsdorp, in Southern Africa; and they have also supplied the Rev. Mr. Latrobe, with 200 Dutch Testaments, for distribution in that country.

30. A letter from Western Africa intimates a disposition among the Mahometans on that part of the continent to receive the Scriptures. It particularly states, that many Mahometans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution. A translation of the Gospel of St. Matthew into the Bullom language, by the Rev. Mr. Nylander, is about to be printed at the Society's expense. A supply of Bibles and Testaments has been sent to Gorcee for the use of the garrison.

Journal of Abdool Messee, for the Month of April, 1814.

April 3, 1814.—The person from Bundelcund was baptized by the name of Amanut Messee. A great many strangers were present on the occasion.

April 5.—A letter from Delhi, dated the 31st of March, says, "I spent a pleasant forenoon in the reading-room above the school to-day. The reader begins to get a little animated; and Musselmén and Hindoos come and go, whilst he reads the Hindoostanee, and I look on in the English."

April 8.—Being Good Friday, administered the Lord's Supper to thirty-eight of the native congregation. The number was less than on Christmas-day, from five of the converts having gone to visit their friends at their native villages, and the fall of Hydayut and his wife.

April 9.—A letter received to-day from Molwee Munsoor, states, that as he and Moonshee Burruckett Ullah were returning to Meerut, at one place in particular, so much religious discussion was excited, as induced them to tarry one whole day. His letter has the following passages: "To the teacher of Christianity, the enlightener of those in darkness and error. May the Almighty God, thro' the grace of our Lord Jesus, replenish thee with the Holy Spirit! I, who was straying like a lost sheep, having, through favour of the Lord Jesus, by your instruction, according to his own promise in the Holy Gospel, been bro't to the door of virtue, do hope that the whole church will join in prayer for me a sinner, that, for the sake of his death and burial, his resurrection, ascension, and sitting at the right hand of Holiness, as he has taken me, a wild tree, and grafted me into the true date (or vine) tree, he would not suffer me to act so as to become again deserving of being cut off. For if he cut off the natural branches, viz. the seed of Abraham, there is no hope he should spare us who are wild branches, if we offend. But may his grace,

who hath bought us with his blood and adopted us for his own, continue to preserve us from such evil; and, with his own rod, brise the serpent's head; and grant such grace, that, in preaching the Gospel, I may never be ashamed. Amen."

April 10.—After Morning Service in the city, Amanut Messee, took leave, intending to set out to-morrow on his return to Bandha. He was affected to tears; and begged we would not cease to pray for him, that he might remain firm in the faith of Christ to his life's end.

April 21.—Molwee Munsoor returned from Meerut, in order to study the Scriptures.

April 22.—One of the females who had joined us from the Roman Catholic church, departed this life. She had, for five years past, laboured under a dropsical complaint, which ended in her death. Some time ago, on the Romish priest visiting this place, some of those who had joined our communion went to call on him. He reproached them for having sold their faith. On this person's hearing of this, she reproached those who visited the priest for going; saying, "Truly, till now, we knew nothing of the Gospel or of the way of salvation." A few days previous to her death, she was asked on what she depended for salvation: she answered, "Only on the Lord Jesus," who, she trusted, would soon take her to himself. She was asked what heavenly happiness arises from: she replied, "From the consideration of his holy blood and continual presence." Two days before she died, she was asked if she had any hope of getting better: she answered, "None whatever." She was asked if she desired any thing in particular: she answered, "Only that the Lord Jesus would pardon all my sins, and release me from my sufferings." Shortly before her death, she expressed joy at the thought of being soon with Christ, and desired no Roman Catholic ceremonies might be used about her corpse or funeral. During the latter part of her illness, for nearly six

months previous to her death, she lived at our premises in the city, for the benefit of medical aid, and appeared exemplarily patient and resigned. The whole congregation severely lamented her removal, whilst they were edified by the circumstances attending her death.

April 23.—Another female of the Roman Catholic church died, after a long illness. She, too, had become a constant attendant on Divine Service, but her end was not so satisfactory as the above. She has left a son about twelve years of age, entirely dependent upon us.

April 25.—The person first mentioned in memorandum March 5, called to make known his entire conviction of the Divinity of Christ. He said, from reading the Extract from the prophecies respecting our Saviour, he saw clearly that there has been no other way of salvation from the beginning, and that through him forgiveness is to be had; adding, "this being my state, do with me as you please;" referring to baptism. He has been greatly tried, and not a little reproached by some of the chief Mahometans here to whom he is known: and, being somewhat of a nervous habit, has been at times greatly perplexed in mind; but said that the consideration of the Extract from the prophets usually calms the spirits.

April 30.—It may be worth noticing, that the attention shewn to the remains of the above two females, has made considerable impression on some of the new converts. A man who has always appeared exceedingly humble and sincere, who was a Hindoo, on returning from the funeral, said, "Now I have not a wish ungratified. May I never be separated from Sahib whilst I live; and, when I die, let the Christian brethren be thus assembled for prayer, and to hear the word of exhortation." A woman, who had been a Mahometan, pointed out to an unconverted native, with considerable exultation, the respect put upon the re-

mains of a poor woman like herself, as if she had been an European.

The Boys' Schools remain much as usual. Five natives are learning Hebrew; but the best scholar of them, the Hukeem's son, seems in a confirmed consumption.

Journal for May, 1814.

May 1, 1814.—The unhappy Hydayut died some days ago. Though repeatedly visited, he shewed no signs of true repentance; constantly maintaining that his views in Christ and the Gospel were the same.

May 6.—A person, by trade an embroiderer, came late in the evening, saying that he was ashamed to come in the day, but heard so much said about the Gospel in every company, that he could not but come and inquire into the nature of it. He staid late, whilst Abdool explained the most essential points to him. He was very anxious to know if a person might not secretly become a Christian.

May 12.—Amur Bey, from Bereilly, came to beg that he might be baptised, or he should be our accuser in the day of Judgment. He went, it seems, a few days ago, to consult the head native physician in the city respecting his health, which was indifferent. On entering, the physician rose to salute him. After some inquiries, he asked where he was now staying. Amur said, "At the Christian Church." "What," said he, "are you a Christian?" "Yes." This brought on much discussion, and expostulation on the part of the physician; who finally, in consequence of his adherence to the Gospel, refused to prescribe for him!

May 13.—This evening, at the Ruttra, on reading accounts of the Martyrs in Gaul during the second century, an unusual sensation was excited, and a more general Christian feeling manifested, than was observed before throughout the congregation.

May 18, 1814.—This evening a Native Christian visited us on his return from Jaypoor. He had called on his

way thither; and, as he can read a little, had taken a copy of St. Matthew's Gospel. He is the son of a German, of the name of Pohle; but in manner and dress, quite a native. He was told by the Roman Catholic at Jaypoor, that he would not be engaged as a horseman by any of the native soldiers, unless he would conceal his origin and call himself a Mogul. This, he says, he spurned at; and determined, at once, to trust the Lord Jesus Christ for bread, rather than deny being a Christian. He describes several persons as much interested with the Gospel of St. Matthew, which he had with him. In one place three Rajpoots detained him several days, conversing about the Gospel, till, his money being all spent, he was obliged to leave them.

May 26.—A Mahometan, from Berthpore, in the service of the Rajah, attended worship on Tuesday evening. He came much prejudiced against the truth; and was very angry at the explanation given of the second Psalm, and the account of the progress of Christianity which was read afterward. He discovered, however, that Abdool was an old acquaintance; and, after Service, they had much conversation on the subject of religion. He came also yesterday to meet Abdool, and even accepted an invitation to dinner. To-day also he came to take leave, as he returns to Berthpore tomorrow. He confessed that he had been much offended at hearing of the publication of the Gospel; but that he now saw that there is no ground for offence therein, and begged a copy of the Four Gospels, which was given him.

May 27.—A Native Christian of Portuguese origin, breakfasted with us. He was in the service of the Berthpore Rajah, and is lame of wounds received in battle. He had not seen the Gospel before to-day; and, as he says, knew not whether it was wood or paper. He began to read after breakfast: and shewed no wish to leave off all day, if there had been time to at-

tend to him. His motive, he says, for coming hither is, that, hearing the Gospel was preached here, and Native Christians taken notice of, his three children, if he should die soon, as he expects from the effects of his wounds, might be brought up as Christians; had he died at Berthpore, they would have grown up as idolaters, which he could not bear the thought of.

May 29, 1814. Whit-Sunday.—Admitted to Baptism Doulutua, aged about 40, by trade a weaver, who has been under probation upwards of six months. He appears truly humble and sincere, and well acquainted with the first principles of religion. Others were candidates, who did not seem sufficiently informed to be admitted. At the same time, was under the painful necessity of declaring Molwee Fut-tih Ullah no longer a member of our congregation, until he should repent of the worldly-mindedness too evident in him. Though nothing positively wrong had appeared, yet he has absented himself three successive times from the Lord's Supper, avowedly from fear of the world's reproach. Afterward administered the Lord's Supper to 37, among whom a very pleasing seriousness and solemnity prevailed.

May 31.—Several letters have arrived, within these few days, for Molwee Munsoor, from his former friends. One in Arabic from Bereilly; and one from a relation of the Nabob of Rampoor, enclosing an engagement to procure for him thirty rupees monthly with advantages equal to as much more; also one from the same person to us, warning us against the Molwee as a worldly-minded man, and desiring his dismissal from this place. The temptation seems, through God's grace to have produced no ill effect on the Molwee, and his answers are very satisfactory and decided.

Schools as usual. In all, about 60 scholars here; and we hear that a great number are at Meerut.

DOMESTIC INTELLIGENCE.

Second Annual Report of the Directors of the Fairfield County Bible Society.

BRETHREN,

With lively emotions of gratitude and ascriptions of praise to our common Preserver through another year, the Directors now present their Second Annual Report. In discharging the duties designated by the Constitution, they have made such appropriations of the Society's funds, as in their view, were best calculated to carry into effect the benevolent designs of its establishment. To supply the destitute in this county with Bibles, was their first object. Accordingly, at a meeting of the Board in November last, an order was given, for the purchase of 250 Bibles, through the Agency of the Connecticut Bible Society, to be distributed as above stated. Whether this would be an adequate supply, it was impossible for the Directors at that time to determine. They feared it would not; but thought it best to limit the order to 250, as a further supply could at any time be procured, if necessary.

At the same meeting, it became an interesting subject of inquiry, how the surplus disposable funds of the Society, might be appropriated to the best advantage. Among the Directors, there was but one opinion as to these two points: First, that an appropriation ought then to be made, for the purpose of sending the Word of Life, to some of the destitute in our new settlements; and 2dly, that the most expeditious and economical method of accomplishing this object, would be through the agency of a larger and older Society. In making a

selection, it was thought, that no Bible Institution in this country, afforded so many facilities as the Philadelphia Society. The sum of three hundred dollars was therefore voted to that Society, with the following directions for its appropriation, (viz.) that it should be laid out in Bibles, to be distributed in the most destitute parts of the state of Ohio and of the Illinois, Missouri, or Indiana Territory, at the discretion of the Philadelphia Society. This vote being transmitted to the Secretary of said Society, the Managers, with an alacrity, highly honourable to their Christian feelings, undertook the agency; the money was soon after remitted from your treasury, and it is supposed, that the Bibles which it was to purchase, have ere this reached the places of their destination. For further information on this subject, should it be deemed important, reference may be had to your Corresponding Secretary.

At a subsequent meeting of the Board, in the month of March, Fairfield was thought to be the most eligible place for a general Bible depository for the County, and your Treasurer, David Judson, Esq. was appointed Agent, to take charge of the 250 Bibles which had been recently received from Hartford, and distribute them to authorized agents, in the several towns, proportioning the number, to the amount of annual subscriptions in each. At the same meeting, the Board directed their Clerk to publish a notice of the above arrangement in the two newspapers printed at Bridgeport. From many of the agents in the County, applications have since been made for Bibles; but there are still more than 100 left in the

depository. The Directors wish to consider this as a proof, that all the destitute in the County are supplied; but they strongly apprehend, that the fact is not so. They fear, that very many families are still without a complete copy of the Sacred Volume, and they beg leave earnestly to recommend, the adoption of more efficient measures, to carry into effect the primary object of this Society. If it be found, that many of the destitute are backward to make known their wants, they must be sought out and presented with the divine oracles. How melancholy is the thought, that any should continue to live without the heavenly instructions of the Bible, and die without its consolations, when it is to be had "without money and without price!" It is presumed, that much more remains to be done within our own limits, than is generally supposed. Let it be done speedily. "Whatsoever thine hand findeth to do, do it with thy might." Let no cottage be passed by. Let no child of indigence and no victim of vice be overlooked. It is not enough, merely to give money. There is much to be *done*, as well as much to be *given*, and it is hoped, that no member of this Society, will shrink from those personal exertions, which are indispensable to its prosperity and success. Let every one cheerfully step forward and vigorously act in his proper sphere, and the work will be easy.

The Directors cannot close without adverting for a moment, to the auspicious signs of the times. Surely the night is far spent and the day is at hand. The star of Bethlehem begins to be seen in many of the "dark places of the earth, which are full of the habitations of cruelty." A brighter day than ever

shone upon the world, since the apostacy, is, we confidently believe, dawning upon the slumbering nations of the eastern continent, and upon the islands of the sea. The present has been emphatically styled the age of Bibles and Missionaries. The atheism of Voltaire and his associates, is gone down, almost with their dust to the grave. The blasphemies of Paine are remembered only to be abhorred. The revolutionary volcano of Europe seems to have exhausted its fiery deluge. The storm of war has passed away, and the bow of peace is hailed with transport by the nations.

Kings and Emperors are vying with each other, in their efforts to evangelize the world. Already has the river of the water of life, flowed from under the sanctuary, to far distant lands, and begun to refresh extensive regions of barrenness and death. Bible and Missionary Societies especially the former, are springing up almost daily, in the east and the west, in the north and the south. Surely these are none other, than the bright harbingers of that glorious sun, which is to shine a thousand years. Foremost of all the train is the British and Foreign Bible Society—the brightest star that ever rose upon her "sea girt isles;" the center of the most resplendant constellation, that mortal eyes ever beheld. In other lands, kindred stars have recently made their appearance, some of which bid fair to rival the splendours of the first.

In alluding to a theme so animating, who on this side of the Atlantic, can help exulting at the formation of the *American Bible Society*? Who can help regarding it, as one of the most auspicious events of this day of wonders? Ver-

ily "It is the Lord's doing and marvellous in our eyes." Who can refrain from wishing God speed to those who are nourishing its infancy and conducting its operations? And who will not say, let us do all that we can to promote its prosperity?

What though our Society is only as a little speck in the skirt of the horizon; what though our limits are narrow and our means scanty; still we can do something. We can do much more than has yet been accomplished. If we cannot keep pace with sister societies, we can at least follow them in their labours of love. If we can do little more for the National Institution, than cast the widow's mite into her treasury, we can plead her cause at the throne of grace, and help to swell the train, that will follow her march and rejoice in her triumphs. "Let this Society then, be stedfast, immoveable, always abounding in the work of the Lord." By order of the Directors.

H. HUMPHREY,

One of the Board.

Bridgeport, Sept. 17, 1816.

At the above time and place, the Constitution of the Fairfield County Bible Society was so altered, as to make it Auxiliary to the National Society.

Extract from the First Annual Report of the Female Auxiliary Bible Society of Courtland County, (N. Y.) and its Vicinity. August 13, 1816.

The Board of Managers for this Society wish to express their gratitude that God has succeeded our efforts far beyond our expectations, at the time of our first attempt to form into a Society. We were then only six in number, who signed the Constitution, and agreed on a meeting on the eighth day of August, 1815; at which time we held our *first Annual Meeting*, with

twenty-six members—and paid into the Treasury Thirty-two dollars, which sum was contributed to the *New-York Bible Society*, for the purpose of assisting to print the Scriptures in the French language.

Although our numbers at present are far less than we could wish, yet our increase has been beyond our calculation. We now consist of sixty-two members.

While we congratulate the friends of Zion on the formation of that noble institution, the AMERICAN BIBLE SOCIETY; we would also mention, that at a meeting of this society on the 16th day of April, 1816, the Society unanimously agreed to become *Auxiliary to that Society*, when it should be formed. We feel that our feeble hands are strengthened by this union, and we are relieved from many anxieties which must have otherwise perplexed us for want of information.

It appears that there is now in the hands of the Treasurer, for the present year, 70 dollars.

From the infant and Feeble state of this Society our expectations cannot be great; but should our exertions contribute to so good a cause only in proportion as one drop to the Ocean, we shall not labour in vain.

Dear sisters, are we disciples of the blessed Jesus? then let us imitate the example of our master who spent his life, instructing the ignorant and relieving the wants of the suffering; who, when he was about to ascend to Heaven, delivered this stewardship to his followers, *the care of the poor*; and whose parting charge to his beloved disciples was to evangelize all nations.

From statements undoubtedly correct, it appears that there are not less than *five hundred and fifty millions* of *Heathen*, besides *millions* that bear the name of *Christians*, that are now destitute of the Word of Life, and every moment rolling into Eternity! These are awful and alarming truths, which cannot fail to stimulate us to action—to do with all our might what our hands find to do, lest we lose the privileges set before us, and be found unprofitable

servants, who have hid our Lord's treasure in the earth.

Now, dear Sisters, let us be entreated by the sacred motives of pure benevolence not to bring down the just judgments of God upon ourselves by our covetousness; but rather let us labour, working willingly with our hands, that we may have to give to them that need. Let us follow the example of those benevolent women who have stript themselves of those useless ornaments which tend only to fill their minds with pride and vanity and have contributed them to that noble kind of charity which conduces to the spread of the Gospel of peace—And also of those honourable and holy women, who, in the days of the apostles ministered unto CHRIST of their substance. Do we need any thing more than the wretched condition of our suffering fellow-mortals who are perishing for lack of vision, to excite our compassion? Do we need any thing more to engage us on the Lord's side than the pressing calls of God by the urgency of the times, and the earnest cries of the poor heathen and their children, who are daily pleading by tears and prayers with our missionaries to give them the Word of Life, and teach them to read it—and the latter mingling their tears with the former, because they are unable to supply their wants; and then pleading with *us* for assistance? If we *do*, let us attend for a moment to the expense and suffering by which this invaluable Treasure has been procured for us—next to his dear Son, this best gift of God to *men*. Holy men have encountered all the sufferings of persecution, not even martyrdom expected, to print the sacred Scriptures in our language. But the sufferings of men sink into nothing when we behold the Babe of Bethlehem—the God of the Universe, lying in a manger!—Conceive if you can the amazing condescension. Shall we go farther? or shall we blush and forbear? Must not our blood chill in our veins while we imagine ourselves in the garden of Gethsamane? How shall we proceed? We feel that we stand on

holy ground—We tremble at the prospect. Here all description fails—Behold the Son of God, clothed in humanity, suffering for rebellious sinners!! The Saviour of the world, on his knees, praying, "*Father if it be possible let this cup pass from me;*" but adding, in humble meekness, "*not my will, but thine be done.*" How delightful must be the message of the blessed Angel, when, from Heaven, he appeared to strengthen him. "And being in an agony, he *prayed more earnestly.*" Behold the *crimson fluid* pressing through every pore, and in *great drops*, falling down to the ground!! Now the apostate Judas approaches with a band of men, and by a treacherous kiss betrays his Lord!! How could his wicked companions but fall backward to the ground? But they still lived and recovered strength to execute their Hellish design, and put the Lord of Glory to death!! And is this the purchase of our Salvation? Antazing love!!! No wonder the blessed Angels desire to look into this holy mystery. Can we be idle and indifferent while MILLIONS OF SOULS ARE PERISHING WITHOUT THE KNOWLEDGE OF THIS SALVATION!

Ohio Bible Society.

The Annual Meeting of this Society was held at Marietta, on Wednesday, the 4th Sept.

From the Report it appeared that considerable addition had been made to the funds of the institution, the year past: with which had been purchased upwards of 600 stereotype Bibles.

The Society has now distributed, and put in train for distribution, since its organization, 1816 Bibles, and 68 Testaments.

At this Meeting a resolution was passed, authorising and directing the trustees to draw up a *Circular* (with a subscription proposal annexed) addressed to the Christian public; soliciting their aid in promoting the great object of this institution. The circular is now before the public.

The following gentlemen were ap-

pointed delegates to represent this Society in the General State Bible Society of Ohio, to meet in Chillicothe on the 18th of October inst.: viz. the Rev. Messrs. Timothy Harris, Thomas D. Baird, and Stephen Lindsly.

The British and Foreign Bible Society have granted to this Society the sum of £100 sterling.

BENEVOLENT SOCIETIES.

The Auxiliary Foreign Mission Society of Middlesex held their fourth annual meeting in the First Society in East Had-dam, Sept. the 17th. The meeting was opened by attending public worship. A missionary sermon was preached by the Rev. Asa King, of North Killingworth, from the Third Epistle of John, 6th and 7th verses: "*Whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles.*" Several communications from the Presidential Committee of the American Board of Commissioners for Foreign Missions had been received, and were attended to by the Society. From the Annual Reports of the Treasurer, it appears, that 337 dollars, 70 cents, have been paid by the Society previously to the last year. The amount of payments into the treasury, at the last meeting, was 127 dollars, 50 cents; making in the whole 515 dollars, 20 cents, contributed by the Society for the support of Foreign Missions, since its organization. From several of the agents of the Society in the different parishes, no returns were made at the last meeting. It is probable, therefore, that some addition will be made to the last annual contribution.

It is greatly to be wished, that the friends of religion, within the limits of the Society, would become more generally awake to a sense of the importance of spreading the knowledge of salvation among the heathen; and to the obligations of each one, who enjoys the blessings of the Gospel, to aid, according to his ability, in the promotion of this benevolent and noble enterprise.

The following persons were chosen officers of the Society, for the present year, viz.:

Rev. Elijah Parsons, *President.*

Jonathan Lay, Esq. Rev. William Lyman, D. D., *Vice-Presidents.*

Rev. Aaron Hovey, *Secretary.*

Clark Nott, Esq., *Treasurer.*

Mr. Elisha Hart, Clark Nott, Esq. Thomas Silliman, Esq. Jon. Huntingdon, Esq. Mr. Aaron Brainard, George Elliott, Esq. Daniel Lane, Esq. Mr. Robert Lay, Na-

thaniel Matson, Esq. Mr. Allen W. Griffin, Ezra Brainard, Esq. David Clark, Esq. Mr. Jeremiah Smith, Mr. Israel Cone, 2nd, Deac. Israel S. Spencer, Mr. Jesse Hurd, *Committee for the purpose of obtaining subscriptions and donations in the places where they reside.*

In the town of Walton, Delaware County, N. Y. are two Societies established for the purpose of aiding Foreign Missions: one of these was formed last fall; the other in August last, consisting of about 30 members each. Their funds are not large; yet, when we see such pious exertions in our new settlements, to meliorate the deplorable condition of the heathen, it evinces the value they put upon Gospel privileges; and calls loudly to us, who have been standing idle in the market place, at least, till the sixth hour of the day. A few weeks since a Missionary Sermon was preached on the Sabbath, and a collection made to increase their funds, that it might be sent to the Foreign Mission Society, for immediate use: a lad, between 9 and 10 years of age, having forgotten his intended offering, left the place of worship, unsolicited and unknown to his parents, and went home after his little all, (the sixteenth of a dollar, which he had received as a reward of merit) and cheerfully cast it into the treasury of the Lord. Thus God is perfecting his praises on the banks of the Ganges, through the instrumentality of our children.

Our readers will doubtless recollect, that in a former number, (see p. 142.) we made mention of a young prince from one of the Sandwich Islands, who was supposed to be on board the Guerriere frigate, then at Boston. The young man alluded to was brought to this place a few weeks since, by the Rev. Dr. Morse; and is now placed at Guilford, under the instruction of the Rev. Mr. Vaill. While in New-Haven, the kind attention of a few Samaritan ladies, (who did not content themselves by saying, "be ye clothed, &c.") had a very perceptible effect upon his feelings and his character—his mind having been long depressed, by thinking what his state was, and what it should have been, seemed to resume, with much modesty, its native cheerfulness and dignity. The following letter has since been written to one of the respected ladies, who acted the part of a mother to this stranger in a foreign land. We publish it, not from any particular merit there is in it; but as the first essay of a child in knowledge. We give it, that the Christian public may judge for themselves, whether their charities, bestowed on these interesting young men, will be lost or not.

NORTH GUILFORD, Oct. 1, 1816.

Hon. & Dear Madam,

You was so kind as to request me to let you know where I was going to live, I have undertook to let you know the situation I am in. At this present time I am studying with the Rev. Mr. Vaill. He treats me very kindly and wishes me to seek after religion, and get a good education and return to my country again. I hope I shall not meet with the hardships that I have been through for a few years past. We thank Providence that I have fallen into the hands of Christians. I hope it will be provided so that I can go back to my country and do good among the people. Here is one my countrymen lives with me. His name is John Hoonore, he says that he wants religion. I believe we are in a fair way of getting it, if we try for it. But if we do not try we must not expect it. I have seen Obookiah. You told me to tell him to write to you and let you know how he proceeds in his learning. I am now learning the Owhyhee language. This friend that lives here with me is a great benefit to me, for he can learn me the Owhyhee language. I can learn him the English language. I hope we shall prosper and be prepared for another world. I think it is time for me to begin to think of these things. We have got to leave the world sooner or later. I think it will be better for me to stay here a few years longer than to return to my country as I was going in the ship Congress, a ship of the Navy. I should have been on my passage now if I had not come here with Doctor Morse. I am very glad I did not go. I think it will be better for me and for my father to stay here and receive a good education than to go back in the situation I was going in. I hope I shall be a benefit to my father if I should ever return. I hope it will be provided so that I may return again, but I must seek after God. He will help me through this world. I hope I may be prepared for another. I think it will be our own faults if we dont get religion, for we have had

enough said to us. It is put into our minds that we may seek after religion. I hope I shall for time to come endeavour to do something towards God.

Hon. and Dear Madam, this is the first letter I ever wrote to a friend, and I hope it is not the last one. I write this with great pleasure, and I hope I shall receive one from you in a few days. Mr. Vaill has put an addition to my name, it is George Prince Kummooree, this is my father's name, so I thought it would be proper enough. Obookiah thought it would be better for me to have the name of my father Kummooree and we thought if ever should return back again it would be better for to have my fathers than to have an English name. You must excuse me, for this is the first letter I ever wrote, my education is very poor, but I hope I shall thrive in my learning so that I can in a few days write a better one. I must conclude, I am dear madam your young friend.

GEORGE P. KUMMOOREE.

Extract of a letter from Rev Mr. Vaill, accompanying the above.

North-Guilford, Oct. 2, 1816.

"Astonished myself at the production of young Kummooree, I thought it proper to give you a testimonial of its genuineness. I have corrected nothing except the spelling. I need not remark to you the ingenuity of his pen, it is self-apparent. In mildness of temper, and of manners, he comes not behind his brethren. Should his life be spared, and should he become pious, he will be a bright acquisition to the school, and proposed mission to his countrymen at home. My two heathen scholars are well devoted to their studies, and I see nothing in the way of their becoming at a future time instruments of usefulness.

We are informed, that the Missionaries, who sailed from Newburyport in the brig Dryade, arrived at Calcutta in April, after a short and pleasant voyage—all in good health.—*Salem Gazette.*

"Our Father who art in Heaven."

Art thou my Father? Then, no more
My sins shall tempt me to despair;
A Father pities, loves, forgives,
Nor needs a child's repentant prayer.

Thou art my Father! I will strive,
From love to do a Father's will;
To make thy service all my care,
And all thy easy laws fulfil.

Thou art my Father! And hast taught
My heart to feel for others woe;
And to each fellow child of thine,
A brother's tenderness to show.

Thou art my Father! And I know
When transient grief and pains oppress,
They issue from a Father's love,
Which wounds to heal—afflicts to bless.

Thou art my Father! Then nor doubt,
Nor darkness e'er shall cloud my way;
Thy light shall shine upon my path,
And make it like meridian day.

Thou art my Father! Then no more
I'll tremble e'en at death's alarms;
He's but a messenger of love,
To guide me to a Father's arms.

Foreign Mission Society.

The annual meeting of the Foreign Mission Society of New-Haven and the vicinity, will be holden at the North Brick Meeting-House in New-Haven, on Thursday the 24th inst. at 5 o'clock, P. M. Public service will commence at 7: after which a contribution will be taken up for the support of Foreign Missions, and to aid in the translation of the Scriptures into various languages. At the last annual meeting the Society voted that the Rev. Nathaniel W. Taylor be requested to preach the Sermon; and in case of his failure, the Rev. Zephaniah Swift be requested to preach.

NATHAN WHITING, Sec'y.

Oct. 1st, 1816.

We beg leave to call the attention of the citizens of New-Haven, in particular; and the Christian public generally, to the objects of this Society. Great exertions are now making throughout the world, to evangelize the heathen, by sending missionaries and teachers among them: and what have we done in aid of this glorious work? Why, a few individuals, principally clergymen, (who are generally the least able to contribute) have supported this Society for a number of years, while there are many among us (that ought to become members of it, and pay at least one dollar a year) who scarcely know that such a Society exists, and that through its agency a dollar, or even a cent, will find its way to India, and help to furnish the heathen with the blessings of salvation. We have now seven Missionaries sent from this Country to India, to preach the gospel, instruct and

evangelize about six millions of ignorant, perishing, immortals; and will you, can you, fellow Christians, leave them to contend alone, or to quit the field, just in the time of a glorious victory? Can you read the address of Mr. Hall (see p 236) and the letters of Mr. Newell, and "sleep on?" Does not your heart burn within you, when you are told, that our triumph is begun? The heathen are burning *their* gods and are flocking, in multitudes, to the Heralds of the Cross, inquiring after the God *we* worship: and will you not help them? The field is vast, and ripe to the harvest; but the labourers are few. Can you, fellow Christians, enjoy, undisturbed, the blessings of the gospel which Christ has died to purchase, and not give a cent to purchase them for the millions who are perishing? Can you sit thus quietly at the very gate of Heaven, while they are plunging into eternity, crying unto you, send us teachers—give us the Bible—Oh, help us, Christians, or we perish forever.

Anecdote.

"A young man in this town, (Providence) who, to use his own language, could swear as well as the best of them, had been often entreated by his pious mother and sister, to read the Tract entitled the "Swearer's Prayer, or his oath explained." But he always objected, until one day, carelessly taking it up, he became interested, and "found that he was in the hand of God, who could at any time arrest his breath as he had done that of others." He saw that this would have been just in God, and wondered that he had not done it. He says he was obliged to "harden his heart," to refrain from shedding tears, and feared to leave the room lest the family should discover the agitation of his mind. Suffice it to say, that this little tract, purchased at the expense of hardly one third of a cent, hopefully proved the power of God to his salvation. He has since been admitted into the Second Baptist Church in this town. He now says that it wounds his feelings when thoughts of profanity enter his mind, and that he desires to serve God the remainder of his life.

ERRATUM.

In the 17th Number of this paper, the 8th line from the bottom of page 267, for *secret communion*, read *strict communion*.